GOD,
NO IMPOSTOR
NOR DELVDER:
OR,
AN ANSVVER TO A
Popiſh and Arminian Cauill, in the defence of Free-Will, and vniuerſall Grace; wherein God's tender of Grace by the outward Miniſtry of the Goſpel, to Reprobates who neither doe, nor can receiue it; is vindicated from thoſe aſperſions of equiuocation, falſitie, and colluſion, which ſome by way of Obiection, caſt vpon it.

By *William Prynne*, an vtter Barreſter of *Lincolnes Inne*.

Numbers. 29. 19.

God is not a Man that he ſhould lye, neither the Sonne of man that he ſhould repent: hath he ſaid and ſhall he not doe it? or hath he ſpoken, and ſhall he not make it good?

Romans 3. 4.

Yea let God be true, but euery man a lyer, as it is written: That thou mighteſt be iuſtified in thy ſayings, and mighteſt ouercome when thou art iudged.

Printed, M. DC. XXIX.

GOD;
NO IMPOSTOR
NOR
DELVDER.

IT is a common demand, which the Patrons of Vniuerſall Grace, and Free-will vſe to make; *How God can be excuſed from Colluſion, and deceit, if hee hath not ſeriouſly purpoſed in his ſecret and eternall Will, effectually to Convert, and ſaue all ſuch, to whom he offers Grace by his reuealed Will but onely the Elect?*

To giue a cleare, and ſatisfactory anſwere vnto this demand, which ſtumbles many: Wee muſt conſider in the firſt place; that though the bare hearing or preaching of the glad tidings and promiſes of the Goſpell, be alike communicable vnto all men; yet their benefit, and comfor, are proper, yea peculiar to the Elect alone; not common to the Elect, and Reprobates, as the Law is, which binds all men alike. Hence it is, that the Elect onely are ſtiled, [a] *the Children of the Promiſe, the ſeed of* Abraham; [b] *hence the Promiſe of Faith by Ieſus Chriſt*; is ſaid, *to be giuen only to them, not generally to all men.* [c] *The voyce*

a 1. Cor. 2. 6. to the end, & 3. 21. 22. 23. 1 Cor. 4. 3. 4 15 Pſal. 56. 16 17 Luke 10. 6. Col 1. 26. 27.
b Rom. 9. 7 8. Gal. 3. 22.
c Iohn 10. 3. 4. 27.

voyce of Chriſt (to wit the Goſpell:) *is proper onely to the Sheepe of Chriſt*, who are the Elect: whence the Faith of the Goſpell is ſtiled, [d] *the Faith of Gods Elect*, as being proper, yea peculiar vnto them alone: Chriſt Ieſus hath, [e] *revealed*, [f] *hath bequeathed his Goſpel as a peculiar Legacie to his Saints and choſen ones, and delivered, or committed it to their truſt.* Whereupon the Apoſtles did alwayes Dedicate, and direct their Epiſtles, not to all men in generall; but [g] *to the Elect, the choſen and faithfull in Chriſt Ieſus; the Saints, the ſanctified, called and preſerved in Chriſt, and to no others:* to ſignifie, that the benefits of the Goſpell are intayled vpon them alone.

Secondly, you muſt obſerue, that though Miniſters are to [h] *Preach the Goſpel to euery creature*; yet it is not with an intent, to conuert all thoſe to God that heare it, but onely the Elect: *Paul* did preach, and [i] *indure all things*, not for all thoſe to whom he preached; *but onely for the Elects ſake; that they might obtaine the ſalvation which is in Chriſt Ieſus, with eternall Glory:* [k] *God hath giuen ſome to be Apoſtles, ſome Prophets, ſome Euangeliſts, ſome Paſtors, and Teachers*; but this is not for the conuerſion or good of all men; but for the *perfecting of the Saints, for the edifying of the body of Chriſt,* [l] *who are the Elect.* The Preachers of the Goſpel, who are ſtiled *Angels*, are ſent out one'ly [m] *to gather the Elect* (not all men) *from the foure windes, from the one end of Heauen to the other:* [n] *they are all miniſtring Spirits, ſent forth to miniſter for them*, (and for them onely,) *who ſhall be Heires of ſalvation*; not for Reprobates or wicked men: they are onely [o] *to feede the Church, the Lambs, the Sheepe, and flocke of Chriſt*; who [p] *are none but the Elect, as the Scriptures, and Fathers haue defined it:* therefore [q] *the Milke, the foode of the Word, and Goſpel, are proper and peculiar vnto them alone.*

Thirdly, you muſt take notice, that though the Goſpel, is to be Preached vnto euery creature, yet it is not with an abſolute intent to Conuert, or ſaue all thoſe that heare it,

[d] Tit. 1, 1. [e] Col 1. 26. 27. Eph 1. 5 9. 10. [f] Ioh. 17. 6. 8 14 17. 26. Iude 3. [g] Rom. 1. 7. 16. & 8, 28, 30. 35. 1 Cor. 1. 2. 2 Cor 1, 1 Eph. 1, 1, to 15. c. 2. 1 to the end ph 1. 1, 1 Col. 1, 1, 26, 27. 1 Theſ 1, 1, 3. 4. 2 Theſ 1. 1. 3. & 2. 13. 14. 1 Pet. 1, 1, to 24. & 2, 7, 9, 10 2 Pet 1, 1, to. 2 Ioh, 3, 3, Ioh. 2, 3. Iude 1, 3. Pſ. 50, 16, 17. [h] Mar. 16. 16. [i] 2 Tim. 2. 10. [k] Ep. 4, 11. 12. [l] Eph 1, 3, 4, 5, 6, 9, 10, 11, 22 23. c. 2, 7, 10, 13 19, 21, 22, c. 5 23, 29, 30. 1 Pet. 5, 13. Rom 8, 29, 30 Heb. 12, 22, 23 [m] Mat. 24, 31. Eph. 1, 5, 9, 10 [n] Heb. 1. 14. Reu. 7, 3, to 16 and 21. 27. [o] Acts 20, 28. Ioh. 10. 15. 16 17. 2 Tim. 2. 10 [p] See my Perpetuity p. 20. 21 [q] Heb. 5. 12 13. 14. 1 Pet. 2, 1, 2, 3, 4, 5.

it, but onely such as doe beleeue it: This is evident by that commission which Christ gaue vnto his Apostles; [r] *Goe ye* (saith he) *into all the World, and Preach the Gospell to euery Creature; he that Beleeueth, and is Baptized, shall be saued, but he that Beleeueth not, shall be Damned*: By which conditionall clause of limitation, and [s] *sundry other Texts of Scripture: Where God commanded his Word to be Preached to such, who should neither heare, nor obey it, nor yet reape any profit, Conuersion, or Saluation from it*: it is most apparant; that God did neuer intend his Gospel should Conuert, and saue all such as heare it Preached, but onely such as should Beleeue, and imbrace it in their hearts. Now these are onely the Elect, and no others; for [t] *they onely doe Beleeue*: Therefore the Gospel is intended vnto them alone, because they onely profit by it.

If this then be yeelded to me, as needes it must be; that the promises, and glad tidings of the Gospel are proper, and peculiar to the Elect alone; that the Ministers of the Gospel are sent out onely to gather together the Elect: and that the preaching of the Gospel vnto euery creature, is not with an intent effectually to Conuert, or saue all such as heare it, but onely such as doe Beleeue it, who are alwayes the lesser number, and onely such as are Elected: then it followes ineuitably: [u] *that there is no repugnancy betweene the secret, and the reuealed Will of God, which is subseruient to it*; and that God equiuocates with none to whom the Gospel is preached, as *some obiect*, though they are not conuerted by it, because he did neuer resolue, to saue all those that are the Hearers, but onely the true Embracers, and Beleeuers of his Gospel, who are none but the Elect, in whom alone he workes this grace of Faith.

Yea, but you will now obiect; that [x] *God doth seriously exhort, euen Reprobates themselues to Beleeue, and Repent though he hath determined to giue no Faith, nor repentance to them*: therefore if they [y] *cannot Beleeue or Repent of themselues*, (as we affirme,) God cannot but dissemble with them; because he exhorts them vnto that, which they

r Mar.16.15.16

s Isay 6.9.10. & 29 10. and 65.2. Ier 1.8, 10 & 7.26.27, 28 Ezech.2,3 to the end. Mat.13.13.14. 15. Marke 4. 11.12.Luk.8. 10.Ioh.12.39. 40.Acts28.25 26,27.Ro.10 16.21.& 11.8 2 Cor 2.14.15 16.Heb.4.2. and 6,6,7.

t Acts 13.48. Ioh.10.26,27 Rom.8.30. Luke 10.6.

u See my Anti-Arminianisme p.98.99

Obiect.

x Eze.18.30. 31.32.c.33.11

y Pro.1.6.1.9. c 20.24. Ier. 10.23.Iohn 6 44.c.15.5. Phil.2. 13. Ro.7.18.19.

 see p.8.a.

of themselues, (without his ayde,) can neuer doe: and which himselfe hath irreuocably decreed, not to inable them to performe.

Answ. To this I answere; that if God himselfe, who knowes the Hearts, the Estates of all men, should tell any Reprobates from Heauen, that they are Reprobates; that he had irreuocably decreed, neuer to worke any Faith, or Repentance in them; and yet should come to such in particular, seriously exhorting them to Beleeue, or Repent, that so they might bee saued: there were then some shew of mockery, and double dealing in God; and, this obiection might perchance stand good. But here the case is otherwise: For though God doeth oft times seriously exhort, yea intreate, euen such to beleeue, and Repent, as he hath for euer reiected in his secret purpose, yet here is no delusion, no deceit at all.

1 2 Mat. 28. 29. Mar. 16. 15. 2 Cor. 5, 18, 20 a Acts 1, 24, 25. Ier. 17, 9, 10. Ioh. 13, 16. 1 Cor. 2, 11 c. 7. 16. Re. 2, 17. 23. 2 Tim. 2, 19. Ro. 11, 3, 4. See D. *Sclater* Exposition on 1 Thes. 1. 4.

First, because God himselfe, who knowes the Hearts, and States of all men, doeth neuer speake immediately from Heauen to any Reprobates in particular, nor yet inuite them to repentance, but [z] *hee doth it mediatly by his Ministers*: who being but fraile mortall men, and hauing no speciall Reuelation, no Commission from Heauen, to informe them who are Reprobates, but onely the reuealed Will, and Word of God, which determines not of particular mens estates: *can* [a] *neuer positiuely resolue, whether the particular persons to whome they Preach bee Reprobates, yea, or no*: so that they tender Grace, and Mercy to them, not as to Reprobates, or cast-awayes, but as to the chosen Saints of God, for ought they know. Secondly, because those Reprobates, to whom this Exhortation, and tender of Grace is made, [b] *can neuer fully satisfie, nor resolue themselues, that they are Reprobates, since they were neuer priuie to Gods counsell*; so that for ought they know, their whole life is a time of Grace to them: Since then it is neither reuealed to the Ministers that offer Grace, nor yet to those to whom this Grace is tendred, that they are

2 b Exo. 32, 33 c. Iob 11. 7, 8, 9. Ps. 36. 5, 6. Ps. 77, 19. Eccl. 9. 1, c. 7. 14 c. 3, 11. Hos. 2, 23. Ioel 2. 13, 14. Ionah 3, 9. Ro 9, 26. c. 11. 33 34. 1 Cor. 2. 11 16. 1 Pet. 2, 9, 10.

Repro-

Reprobates, or that God hath determined to bestow no Grace vpon them; neither the Ministers, nor the Reprobates to whom the Gospel is Preached, can truely say that God doeth Cozen, or Delude them; because that vnto themselues, and all others, [c] *there is a possibilitie, yea, a probabilitie, that they may be saued*, since they know not, whether they are peremptorily reiected of the Lord or no. c 1 Cor. 7.16 1 Tim.1,15,16

But you will yet obiect; *that God himselfe doth certainely know, that these very Reprobates, neither will, nor can Repent*, because hee hath decreed to worke no Faith, nor Repentance in them: therefore God must needes Delude, and mocke them, though they cannot discouer it. *Obiect.*

To this I answere; that if Reprobates themselues (whose case you [d] *ought not for to argue* before themselues complaine, especially against the Lord himselfe: [e] *who is Iust and Righteous in all his wayes, though we ont of the shallownesse of our owne capacitie discouer not how:*) can neuer discerne that God Deludes them; then how can such who prosecute this obiection, charge the Lord with Couzenage, or equiuocation in his dealing, when as men cannot discerne it? What are they now translated into Gods, that they can thus disclose this hidden, vailed Misterie, which all the Saints, and Reprobates in the World cannot espie, since [f] *Gods Iudgements (which is the highest praise or elogie that mens pens can yeeld them:) are vnsearcheable, and his wayes past finding out?* Doubtlesse, if there be neuer a Reprobate in the World, who can truely say that God deales falsely with him, in desiring his conuersion, when as he neuer did intend it, because he could not satisfie himselfe, whether he were a Reprobate, yea, or no: then those who make this Misticall, this strange obiection, must cease to charge God with Collusion, till they are able for to taxe him *Answer.*

d Rom. 9,19, 20. Isay 45,9. 10 Ier. 11,4,6

e Gen. 18.25. Psal 116.5. Psal. 129,4. Psal. 145,17.

Nequaquam iniustum possumus dicere, in qua diuinum iudicium non possumus denegare; quia si ea iustitia est voluntas Dei. Neq; ideo non iustum est quod Diuinitus agit quia capere vim diuinæ iustitiæ homo nō valeat. Salu. De Gubernat. Dei. l. 1. p 22,23.

f Rom. 11.33.34. Psal. 3.6.6. Eccle. 3.11. & 7,14. & 9.1. Isay 41.1.14. Psal. 77.19.

g *Ineffabilium nullus eloquentior est narrator, quam qui fatetur inexplicabilia esse quæ loquitur.* Prosper Aquit. Exposit. in Psal. 144. f 307.2.

him of, or trace him in it: and that in their owne cases onely, not in other mens [h] *who rest perchance contented with Gods pleasure, and complaine not of his dealing.*

Secondly, though God doeth certainely know, that Reprobates neither can, nor will Repent, yet hee doeth not *Deceiue* them, by inuiting, exhorting, perswading them to Repentance; because as God doeth not inuite them to Faith, or Repentance, as they are Reprobates: so his decree of Reprobation, (* *which only leaues them in that lost estate, wherein it found them at the first*, and puts them into no worse condition,) is *not the immediate cause of their Infidelity, Impenitency, or naturall Imbecility*, [i] *but their owne corrupt, and sinfull Natures*, which God is not bound in Iustice for to cure. Indeed if God himselfe should purposely binde them hand and foote in the chaines and fetters of sinne, and then should bid them walke, or run on to him in a serious manner, he might now be thought for to delude them: but this God doeth not; [k] *he casts no rubbes, no blocks into their way, but what they cast themselues:* if they come not in when he inuites them, it is not because God himselfe doth not enable them, [l] *but because they haue so insnared themselues in sinnes, and trespasses, that they haue quite disabled themselus to come vnto him as they ought to doe, yea and might haue done, had they continued in their first estate:* so that they must here accuse themselues, not God.

Thirdly, when God doeth offer Grace to men, he doth not immediately infuse his Grace into their hearts, but [m] *he workes it in them by the vse of meanes:* now Reprobates, when as God tenders Grace vnto them, [n] *doe alwayes slight, neglect, and vilifie the meanes by which he offers, and conueyes his Grace*; so that if they misse of Grace, (as they alwayes doe:) they cannot lay the fault on God, or say, that he intended not to Conuert them; but they must take the blame vpon themselues alone;

b 1 Sam. 3, 8. 2 Sam 15, 26. Iob. 40, 4, 5. Psal 51. 4. Ps. 39 9. Psa. 107. 42. Mat 22. 11

* *Merito namq; peccati vniuersa massa damnata est, nec obdurat Deus impertiendo malitiam, sed nō impertiendo misericordiā.* August. Ep. 57. 105

i Eph. 2, 1, to 6 c 4, 18. Ro. 1, 21, to 32, c, 2. 5, c. 3, 9, to 20 c. 7, 5, 8, 9, 23 25. c. 8, 5, to 10

k Gal. 5. 17. c. 6. 8. August. Epist. 105.

l Gal. 5, 7, 8. Iam. 1, 13, 14, 20. 21. Pro. 5, 22. Ps 9, 5, 16. Psal. 142, 7. Ro. 5. 14, 17, 21 c. 7 14, 15, 18, 19. 13, 24. Gal 5. 17. Eph. 2, 1, 2 3, 5. *August. Enchiridion.* c. 30.

m Ro. 10. 14. 17. Isay 55. 3. 1 Cor. 1, 18, 21 Act. 13. 32. c. 20 32. Eph 4, 29.

n 2 Chro. 36. 15, 16, 17. Ier 21, 14. c. 22, 17. Isay 5, 25. c. 53, 1. Ier. 25, 3, 4. c. 29, 19. c. 32, 33. Mat. 23, 34, 37. Acts 7. 51, 52, 57. c. 13, 45, 46. c. 28, 27. Rom. 10, 21. 2 Thes. 2, 10, 11, 12.

lone; becauſe if they had vſed the meanes with care, and Conſcience as they ought, and done that which was requiſite on their parts; o *God would haue wrought effectually by his Spirit in their hearts*, for ought that they could tell, or thinke to the contrary.

Fourthly, when God doth ſeriouſly inuite vs to Repentance, and true ſauing Faith; he doth not alwayes peremptorily promiſe, much leſſe reſolue to worke this Faith, and Repentance in our hearts, (for then they ſhould be alwayes wrought effectually in vs, becauſe Gods purpoſed, and reſolued Will, is p *alwayes executed, and cannot be reſiſted*:) but he doeth onely ſeriouſly declare, what things he doth approue, and require in vs, and what courſe wee our ſelues muſt take, if we will be ſaued: A King may ſeriouſly wiſh and deſire, that ſuch a Subiect of his were a Rich, or Honourable perſon; and with all informe him of the way and meanes to purchaſe Wealth and Honor; but yet he may not purpoſely reſolue to make him ſuch a one; God doth q *earneſtly wiſh, Command, and deſire, that all men ſhould repent, and turne vnto him, and that none ſhould offend, or ſinne againſt him*; but yet he hath not eternally purpoſed to cauſe them to repent, or to inable them to conuert, and not to ſinne: for moſt men goe on in ſinne, without repentance: r *in many things we offend all*; *and there is no man that liueth*; *and ſinneth not*: God may deſire ſomething in his reueal'd Will, which he hath not decreed to effect in his ſecret Will: he s *deſires not the death of a ſinner, but rather that he ſhould repent, and liue*; yet ſinners alwayes die in ſinne, without repentance: He deſires, that *all men ſhould be ſaued, and that none ſhould periſh*: yet we know, t *that few are ſaued, and that moſt men periſh*: Since therefore God may command, deſire, and require ſomething in his reuealed Will, which he hath not abſolutely decreed to effect in his hidden Will; it followes not, that

o See my Anti-Arminianiſme. page 100 to 109. *Juſtin. Martyr. Dialog. cũ Tryphone. p. 65. b. Irenæus aduerſ. Hæreſ l. 2. c 5. & 65. l 4 c. 12 Clem. Alex. Strom. l. 6. fol. 143. E. F. Macarius Aegypt hom. 4. p. 30. Arnobius aduerſ. Gent. l. 3. p. 70. 90. l. 7 p. 241. Hier lib. in Epheſ 1. Tom. 6 p. 164. Aug. de Corrept. & Gratia. c 14. Enchiridion ad Laurentium. c. 95. 96. 97. Oroſius. Apologia de Arbitrij Libertate. Bibl. Patr. m. Tom 15. p 146 Primaſius in Rom. 8 fol. 99 B. Fulgent. de Incarnat. & Gratia Dom. Ieſu Chriſti. c. 29 & 31 De Prædeſtinat ad Monimum p. 14. 25.*

q Deut. 5 b* God 1. 29. & 27. 10. 16. & 28.

1. Pſal. 81. 13. Ezech. 18. 31. 32. & 31. 11. Hoſea 6. 4. Mat. 3. 2. & 23. 37. Luke 19. 42. Acts 17. 33. r Iames 3. 2. 2 Chro. 6. 36. ſ 1 Tim. 2. 4. 2 Pet. 3. 9. Ezc. 18. 23. 32. t Mat. 7. 14. 15. Luke 13. 23. 24.

God doth therefore reſolue to worke effectually by his Grace in Reprobates, when as he offers meanes of Grace vnto them: and ſo he mockes them not.

5 Fiftly, the Goſpel in which God offers Grace to men, though it be propounded in a vniuerſall manner in reſpect of the hearing of it, from which none are excluded; yet it it alwayes preached diſtributiuely, reſtrictiuely, and conditionally in reſpect of the benefit, and comfort of it; not to men, as they are men; not to all hearers, or Reprobates, as they are hearers, or Reprobates; but to all thoſe, [u] *and to thoſe onely that ſhall beleeue, imbrace, and obey it in the ſincerity of their hearts.* If then the Goſpel be thus propounded to a whole Congregation, can any man ſay that God defrauds him? [x] *If he beleeues*, and applies the Goſpel, *he ſhall be ſure to reape comfort and ſalnation from it:* If he beleeue, or receiue it not at all, and ſo doth loſe the benefit of it; [y] *yet he cannot ſay that God deludes him*, or that he didnot offer it ſeriouſly vnto him; becauſe he propounded it with this prouiſo, [z] *if he would beleeue it*, which condition he hath not fulfilled: therefore he cannot blame the Lord, who is not bound in iuſtice to fulfill it for him.

u Mat. 16.16. Iohn 1, 12.
x Acts 16.30. 31. Mat. 16.16 1 Pet. 1.9.
y 2 Tim. 2.13.
z Mar. 16.15.16

Obiect.

Yea, but ſay you, a Reprobate may thus obiect: I cannot receiue, nor beleeue the Goſpel, vnleſſe God giue me an Heart to doe it; which Heart he hath not determined to giue me; therefore he doth but equiuocate with me in profering Grace vnto me, vpon ſuch impoſſible tearmes as theſe, which I cannot performe.

Anſwer.

I anſwer, that it is true, that God muſt giue men Hearts to imbrace, the meanes of Grace in an effectuall manner, [a] *or elſe they cannot doe it*: yet this I ſay with all; that euen [b] *Reprobates themſelues might haue done more, and beene more diligent in the vſe of outward meanes*, had they put their whole ſtrength vnto it, and prayed earneſtly to God for his aſſiſtance: ſo that they [c] *cannot truely ſay, that God was wanting vnto them in altering of their Hearts; but that they were wanting to themſelues, in being negligent in the vſe of thoſe externall meanes*, by which God workes his Grace, and

a See p. 3. y. Mat. 7.18. c. 12 3. Lu. 10. 21. Ro. 8. 8. 1 Cor. 2. 14. c. 12. 3. 2 Cor. 3. 5.
b Mat. 25. 16. 27. 30. Heb. 4. 1. 11 c. 6. 11. 12.
c Pro. 1 20. to 32. Iſay 5. 2. 3. 4. Mat. 23. 37 Acts 13. 45. 46.

and in blocking vp their hearts against the Lord by daily sinnes.

Secondly, that inabilitie to repent; and vse the meanes of Grace which is in Reprobates, proceedes not from any Decree, or Act of God, but from Reprobates themselues. [d] *God made man able at the first to doe his Will, and vse the meanes of Grace; which liberty,* [e] *mankinde hath wholly, fully, iustly lost in* Adams *fall:* Since therefore that impotency, of receiuing Grace, which is in Reprobates, proceeds not from any fatall, or necessitating Decree of God, [f] *but onely from that originall deprauation, which they deriued from the fall of* Adam; from which God is not pleased for to free them: these Reprobates can neuer truely say, that God deludes them in tendring Grace vnto them, though he giues them no hearts to embrace it; (to which he is not bound in iustice:) but they must rather magnifie his Mercie in offering Grace vnto them, when as they haue made themselues vnworthy of it, and vnable to receiue it.

Thirdly, what Reprobate is there, that when God tenders grace vnto him by his Ministers, can truely say, that God hath positiuely resolued, not to giue him an heart or will for to embrace it? Is any Reprobate priuie vnto Gods decrees, to know what he hath purposed con-

d Eccl. 7. 29. Gen. 1. 26. 27 c. 5. 1. c. 9. 6. See *Tertullian. De Trinitate.* c. 1, 2. *Cōtra Marcionem.* l. 2. c 4 8 9 *Athanasius De Incarnatione verbi. Theophilus Antiochenus contr. Autolichum* l. 2 *Macarius Aegyptius. hom.* 5. & 11. *Basil. Quod Deus non est Autor malorū Oratio. Chrysostome hom.* 5, *in Genes* c 3, *De Interdictione Arboris ad Adam. Hom.* & *De Lapsu primi hominis sermo. Tō.* 1. Col. 449. *&c. De Ieiunio sermo.* 1. *Tom.* 5. Col 779. *Augustine De Correpti. & Gratia.* c. 10. 11. 12. *Prosper contra Collatorem* c 17, 18, 19. *Orosius De Libertate Arbitrij contra Pelagianos Apologia. Heirom. Aduers. Pelagianos* l. 3. Tom. 2. p. 293. b. *Flugentius De Incarnat. & Gratia. Dom Iesu Christi.* c. 6. *Remigius Explicatio Epistolæ ad Philemon Gregor. Mag* Moral l 8. c. 9. *Bernard. De Gratia & Lib. Arbit. Tract.* & in *Septuagess. Sermo.* 2 accordingly. e Gen 6, 5 c. 8. 21. Iob 14. 4. Iohn 6, 44, 65. Rom 3, 9 to 24 c 5. 6 12. 14. 17. 18 19 c 6. 17. c. 7. 14 to 25. c. 8. 7, 8 2 Cor. 3. 5. *Tertul De Patientia.* c. 4. *August. Enchirideon.* c 26 34 *De Correptione & Gratia:* and his whole 7th. Tome part 2. *Prosper Contra Collatorem. Greg. Mag.* Morral. l. 8 c 9. *Bernard. De Gratia & Libero Arbitrio Heirom. Contr. Pelagianos. lib.* 1, 2, 3. *Orosius, contra Pelag Apologia* f *Sic secundum Sanctarum Scripturarum sententias, vel antiquorum Patrum diffinitiones, Deo propiciante, & prædicare debemus & credere; quod per peccatum primi hominis ità inclinatum & attenuatum fuerit liberum arbitrium, vt nullus posteà aut diligere Deū sicut oportuerit, aut credere in Deum, aut operari propter Deum quod bonum est, possit, nisi gratia eum & misericordia diuina præuenerit.* Concil. Arausicanum. 2. Can. 25.

concerning him? if not, then he can neuer truely ſay; that God deales doublie with him, or that he hath decreed to giue him no will, no power to embrace the Grace thus tendred to him; becauſe for ought he knowes, he may belong to Gods election: and if ſo; g *then God will ſurely change his heart, and giue him ability to receiue his Grace.*

g Ro.8.29.30. Eph.1,5,9,10 Iohn 6,37.

4 **Fourthly**, if God ſhould offer grace to Reprobates in a ſerious manner, yet he ſhould not delude them, though he giues them no power to entertaine it; becauſe there is in Reprobates ſuch a liking and loue of ſinne: ſuch an auerſneſſe, hatred, yea violent antipathie againſt grace and holineſſe, that they would be h *vtterly vnwilling to receiue this grace vpon thoſe tearmes that God doth offer it, although they had ſufficient ſtrength for to embrace it*: Reprobates though they might haue Grace for the very taking, yet they would not receiue it though they might, vpon Gods conditions: they would not, nay we ſee they will not leaue their ſinnes for to embrace it. Therefore God deludes them not, in tendring Grace vnto them, though they cannot take it; becauſe they would not entertaine it, though they might.

5 h Iob 21,14.c. 22,17. Pro. 24, 29, 30. See Iohn 18, 40. Mat. 19.21 22 c 22,5, 6. & 23.37. Luk 13,3.& 19.15 27. Acts 3,17. & 7,51. & 13. 45, 46. 1 Ihn 3,19,20. & 1. 10 11.2 Theſ. 2,10,11,12. *Credimus, nec ideo ſos malos perire, quia boni eſſe non potuerunt, ſed quia boni eſſe noluerunt; ſuoque vitio in maſſa damnationis, vel in vitio originali, vel etiam actuali permanſerunt.* Concil. Valentinum. Can. 2.

Fifthly, though God doth not giue men power to beleeue and receiue his Goſpel, yet he doth not deceiue them, in offering it vnto them with a deſire that they ſhould receiue it: For as God doth not equiuocate with men i *in inioyning them not to ſinne*, and to k *obſerue his Law in euery point, vnder paine of an eternall curſe, though he giues them no ſtrength to doe it*, yea though it be l *impoſſible for them to fulfill it*; no more can he be ſaid to mocke men in offring Grace vnto them by the Goſpel, though he giues them no power to receiue it: becauſe he commands them no more then they had ſtrength at firſt to doe, which ability they loſt through their owne defaults: and becauſe m *the*

i 1. Iohn 2. 1. Exodus 20, 1, to 18. k Deutr. 27, 26. cap. 12, 32. Gallathians 3, 10. Mathew 5. 18, 19. l Romans 3, 20, 21. cap. 8. 3, 7, 8, Gal. 2, 16. and 3, 21, 22. Heb. 7, 18, 19.

[m] *the end of this command is to no other purpose, but to cause men to see their owne disability, and so to flye out of themselues to God for strength and mercy.*

Lastly. God doth not mocke these *Reprobates* in offering Grace vnto them by the Ministry of the Gospel, though he neuer enclines their hearts to embrace it in a saving manner: because they haue many excellent priuiledges, many great aduantages by the Gospel, which Infidels and others who are vtterly debarred of the Gospel, want.

For first by this proffer of the Gospel to them, they haue alwayes something to support their soules from sinking in despaire; they haue alwayes a possibility, a hope, and probability of their true conuersion and saluation, which those who are bereaued of the Gospel want; whence they are said to be [n] *aliens from the commonwealth of Israel, strangers from the couenant of promise, hauing no hope*: *Reprobates* who liue vnder the Gospel, haue [o] *alwayes hope till their dying day*, because they know not whether they are *Reprobates*, yea or no, till then; which hope and comfort, all such as are depriued of the Gospel, want: therefore the Preaching of the Gospel to them is not meerely vaine.

Secondly, *Reprobates* who enjoy the Gospel, haue a more cleare, distinct, and full apprehension of God, both in his glorious Essence and attributes then those who are indigent of the Gospel haue: they know the attributes, Will, and workes of God; the nature, sufferings, merits, mysteries, loue, intercession, and transcendent excellencies of our blessed Sauiour Iesus *Christ*; the dignity of the gifts and Graces of his spirit: yea, they [p] *taste a sweetnesse in the word and promises, and in the powers of the world to come*: they know more then all the World besides, which is depriued of the Gospel: Now the very knowledge of God, of Christ, of all their attributes, excellencies and most *sweete* [q] *and precious promises* ([r] *which things the very Angels themselues desire to prie into,*) together with those sundry

[m] *Non ob aliud vnquam datur præceptum, nisi vt quaratur præcipientis auxilium*, Prosper Aquit ad Demetriadem Epist. *Ideò dat præceptum vt excitet desiderium & præstet auxilio: vt vnde datur præceptum, præstetur auxilium*: Leo De Quadragesi. Serm. 5 c. 1. Serm. 11. c. 2. De Ieiunio 7. Mensis Serm. 9. cap. 2. *Non igitur Deus impossibilia iubet, sed iubendo admonet, & facere quod possis: & petere quod non possis.* August. de Natura & Gratia contr. Pelag. c. 43.

[n] Ephes. 2. 12.

[o] Rom. 15, 4. Ioel 2, 13, 14. Ionah 3, 9. Col. 1. 13. 2 Thes. 2, 16. 1 Pet. 1, 13.

[p] Heb. 6, 4, 5, 6

[q] 2 Pet 1, 4.

[r] 1 Pet. 1, 10, 11, 12.

dry varieties of heauenly speculations and Soule-rauishing discoueries, which the Scriptures doe reueale to *Reprobates*, [f] *is an vnualuable and matchlesse blessing*; it is a greater good and happinesse *then man by all the light of* [t] *Art and Nature (without the Scriptures) can attaine vnto:* it is more of value, then all the learning, knowledge, honors, treasures, or contentments that this world can yeeld: therefore no *Reprobates* can truely say, that God deales hardly or falsely with them, in publishing the Gospel to them, though it doth not conuert them, since the very knowledge of it is so great a fauour, so transcendent a priuiledge.

f Pro. 2, 10. c. 8, 10 c. 10, 14, c. 14, 18 c. 22. 20. cap. 24, 4. 1 hil. 3, 8. Rom. 1, 33. t 1 Cor. 2, 6. to 17. Ephes. 3, 4. to 10.

3 Thirdly, *Reprobates* though they are not conuerted by the Gospel, haue alwayes as [u] *great, (nay sometimes a greater) share and portion, in those outward blessings and priuiledges* that attend the Gospel, (which are great and many) as the Saints themselues: [x] *The Gospel commonly brings peace and plenty, health and safety, ioy and gladnesse, yea all outward happinesse and tranquillity, to all Kingdomes, all Nations that embrace it:* it is alwayes accompanied with many great and excellent blessings and priuiledges, of which *Reprobates* drinke as deepe as any others: therefore it is not altogether in vaine vnto them, though it conuert them not, because it indowes them with so many outward fauours.

u Iob 21, 7, to 17. Psal. 73, 3, to 13. Psa. 17. 14. Mat. 5, 45. Acts 14, 17.

x See Deu. 28 1. to 20 Luke 2, 11. Acts 8, 5, to 9. Rom. 15, 29.

Fourthly, *Reprobates* though they are not truely sanctified nor called by the Gospel, yet many of them haue oft times [y] *many morrall, and commendable vertues, gifts, and graces wrought within them by it.* Againe, [z] *many of them are oft times ciuilized, and reformed by it, so that they runne not into the same exorbitancies, or excesse of sinne and wickednesse, as else they would*; by which it comes to passe that their eternall torments are much extenuated and abated: therefore they cannot truely say, that the Gospel is ineffectuall or fruitlesse to them, because their very Soules in this regard, reape much aduantage by it.

y Mat. 7, 22. Mar. 6, 20. Heb 6, 4, 5. z 2 Pet. 2, 20. 2 Chro 24, 2. Mar 6, 20. Acts 16, 18. *Omnis eorum petulantia aut repentina mutatione deponitur, aut timore aut pudore comprimitur.* August. De Ciu. Dei. lib. 2. c. 29.

Fiftly, *Reprobates* haue oft times many sodaine, transitory, [a] *and flashy ioyes:* many good motions, purposes,

a Heb. 6, 4, 5.

and

and resolutions wrought within them by the word; yea, the word of God is sometimes so preualent, so powerfull in their soules, that it makes them to doe [b] *many things for God*, and to goe verie farre in the outward practise and profession of religion; insomuch that they seeme to many, to be the Elect of God, and the vndoubted members of Iesus Christ: so that the Gospel is not alteg[ether] therin vaine vnto them, because it workes some good vpon them, though it conuerts them not.

[b] Mar. 6. 20. Math. 7, 22. See *Mr Perkins* how farre a Reprobate may goe.

Sixthly, Reprobates by vertue of the Gospel, enjoy the blessed society and company of Gods Elect, by meanes of whom their soules and bodies doe oftimes fare the better. [c] *Its no small benefit or blessing, to enioy the fellowship of Gods Elect*: for as their society is comfortable, sweet, amiable, innocent, milde, and harmelesse; so it is a meanes of keeping many deserued judgements from, and pulling downe many vndemerited blessings, vpon *Reprobates* and Castawayes: It is common in the Scriptures, and ordinary in experience, that God oft times [d] *blesseth Reprobates*, and [f] *keepes off iudgements from them*, for the Elect sake that liue among them: wherefore though the Gospel doth not conuert them to the Lord, yet it is not in vaine vnto them euen in this respect.

6

[c] Psa. 106, 4, 5 Pro. 11, 10, 11. See *Chrysostome. Oratio.* 6, Tom. 5. Col. 1472.

[d] Gen. 30. c. 39 5, 22, 23. Exo. 11, 11.

[e] Gen. 18, 23, *to* 33. Mat. 24. 21. 22.

Seuenthly, Reprobates who liue vnder the Gospel, are [f] *sometimes made the meanes of good to others*, and the furtherers of Gods Glory: Kings, Ministers, Magistrates, Schollers of all sorts, Artificers, and the like, though they are such as God hath reiected, are oft times made [g] *the instruments of much good vnto the Saints*, [h] *the executioners of Gods Will, and the aduancers of his Glory*; which brings much ioy and comfort to them for the present, and gaines respect and honour to them in the sight of men: Since therefore *Reprobates* enioy so many blessings, priuiledges, and comforts by the Gospel as these here mentioned; they haue no cause to say, that God deludes or cheates them, when as he sends his Gospel to them; because though he giues no inward efficacy nor power to it,

7

[f] Mat. 7, 22. See *Prosper: Aquit. Reſpon. ad cap.* 13. *Gallorum.*

[g] Ezr. 1, 1, to 4. [h] Isay 44, 28. Dan 3, 29. c. 6 26. Psal. 17. 13, 14.

to conuert and ſaue their ſoules, yet he deriues many outward bleſſings, comforts, priuiledges and fauours to them by it, for which their ſoules and bodies fare the better.

Obiect. If you now obiect, that the Goſpel [i] *aggrauates the*
i Luke 12,46, 47. *ſinnes of Reprobates*, and makes their condemnation greater, becauſe it leaues them without excuſe: therefore they are no gayners, but loſers by the Goſpel.

Anſwer. I anſwer, that it is true, that it had beene [k] *better for*
k 2 Pet. 2, 20, 21. *ſome Reprobates*, (yea for all thoſe Reprobates that goe on in ſinfull and rebellious courſes without reſtraint:) *that that they had neuer enioyed the Goſpel* by reaſon of their diſobedience to it: but as for others who are reclaimed by it, though it aggrauates their condemnation one way, in adding to the greatneſſe, yet it extenuates it another way, in detracting from the multitude and number of their ſinnes, which they would haue doubled and trebled, had not the preaching of the Word reſtrained them: ſo that they are farre greater gainers in this laſt reſpect, then loſers by the firſt: All Reprobates fare the better for the Goſpel here, in regard of thoſe many outward bleſſings and priuiledges that accompany it; many of them ſpeede the better for it, not onely here, but hereafter to: thoſe that fare the worſer for it, it is from their owne defaults; they might haue vſed it better if they would themſelues; in hauing more care and conſcience to practiſe and obey it: So that the Goſpel is in it ſelfe a bleſſing to them all,
l Luke 10,10. to 16. Mat. 11, 20, to 25. 2 Cor. 2,15,16 [l] *though it proues a great curſe and condemnation vnto many, through their owne defaults.* How euer, I dare boldly ſay, that the very knowledge of the Goſpel is ſo great a priuiledge and bleſſing of it ſelfe, that many ingenuous Reprobates would rather chuſe to vndergoe a greater condemnation with it, then a farre leſſe without it.

Queſt. But you will now demand of me, if the Goſpel doth truely and of right belong to none but the Elect, if it conuerts and ſaues none elſe but they, why then it is propounded ſo indefinitely, ſo generally to all, to Reprobates as well as others? if it were proper and peculiar to

to the Elect alone, it ſhould be preached to none elſe but they.

To this I anſwer, that the Goſpel is thus generally Preached vnto all, not becauſe it belongs alike to all, or becauſe God intends that it ſhould be alike effectuall vnto all; but becauſe it is the will, the pleaſure, and [m] *command of God, that it ſhould be thus propounded:* Now the reaſons wherefore the Goſpel is thus generally preached vnto all, though it be principally intended for the conuerſion and ſaluation of the Elect alone, are theſe:

Firſt, becauſe Reprobates are [n] *intermixed* and mingled with the Elect, as the weedes and tares are with the corne and graſſe, as the chaffe is with the wheate, and as the ſtones are with the mellow ground: now as the [o] *raine doth oft times fall vpon the tares*, the weedes, and ſtones, as well as on the corne, the graſſe, and fertile ſoyle, not becauſe it is principally intended vnto them, but becauſe they are intermixed with the graſſe, the corne, and fertile ſoyle: and as the [p] *fanne* doth blow vpon the chaffe as well as on the wheat, becauſe its mixed with the wheat, though *it ſcatters the one, and purgeth the other:* Euen ſo the pleaſant ſhowers and breathings of the Goſpel, doe oftimes [q] *fall on Reprobates and wicked men*, (who are compared *to* [r] *weedes, to tares, to rockes, and chaffe throughout the Scripture*) not [s] *with a determinate purpoſe to conuert and ſaue them*; but becauſe they are mingled with the Elect and choſen Saints of God, (who [t] *are compared to wheat, to corne, to good and mellow ground,*) for whoſe effectuall calling and conuerſion they are onely ſent.

Secondly, the Goſpell is thus generally propounded to all that will embrace it, not to the Elect alone; becauſe the Miniſters of the Goſpel being but fraile and filly men as others are, not able to diue into the ſecret counſell and decree of God: cannot diſtinguiſh betweene the Elect and Reprobates: [u] *If the Miniſters of the Goſpel could infallibly diſtinguiſh betweene the Elect and Reprobates,*

Anſwer.

m Mat. 16, 16. Luk. 10, 5, 6, & 24, 27. Mat. 13 3, to 24. Acts 1, 8. Col 1, 6, 11 Rom. 16, 26. Reu. 14. 6.

n Mat. 13, 24. to the end. 1 Pet 1, 1, 2. Luke 10, 6. *Chryſoſtome. Oratio 6.*

o Mat. 5, 45.

p Mat. 3, 12.

q Heb. 6, 4, 9. *Mat.* 13, 3, to 24.

r Mat. 3, 12 &. 13 throughout

ſ See Luke 10, 6. Iſay 6, 9, 10. 11, & p. 3, f.

t Math. 13.

u *Sic aliquibus ita Eccleſia certa eſſet, vt qui ſunt illi etiã neſcet, qui licet adhuc in vita ſint conſtituti, tamen prædeſtinati ſint in æternum ignemire cũ Diabolo: tum pro eis non oraret quam nec pro ipſo, &c.* Aug. de Ciu. Dei. l. 21. c. 24 See De Correp. & Gratia. l. c. 16.

betweene those that would willingly receiue the Gospel and such as would reiect it; *they might then perchance propound the Gospel to the Elect alone*; but because [x] *they know not who are chosen and elected, nor who are reprobated*: therefore they must Preach the Gospel vnto all, that so those who are elected, may be effectually called and conuerted out of all.

[x] 2 Tim. 2, 19, 20, 21. Acts 1 24, 25. Iohn 13, 18.

3 Thirdly, the Gospel must be thus propounded, because else it would be vaine and ineffectuall vnto all; for if the Gospel should be pronounced to the Elect alone, (as he that is elected shall be saued;) then no man could apply it to his owne soule; for before a mans conuersion vnto God, he [y] *cannot truely or infallibly say, that he is elected*: yea, [z] *the very Elect can neuer ascertaine themselues that they are elected, till they find the blessed fruites of election in their hearts*, which are wrought by the hearing, reading, and preaching of the Word: so that if the Gospel should be preached to the Elect alone, it would be [a] *vaine and ineffectuall*; because no man could then apply it to himselfe: therefore it is propounded generally vnto all, that so men might be able to apply it to their soules.

[y] Ro. 11, 33, 34. [z] 2 Pet. 1, 10. 1 Thes. 1, 3, 4. Col. 3, 12. Ro. 8, 30. *Prædestinati amici adhuc latitant etiam ignoti sibi.* August. de Ciu. Dei l. 1. cap. 35.

[a] Heb. 4, 2, 3.

4 Fourthly, the Gospel must be thus propounded, that so [b] *no man whiles he liueth here might haue cause to despaire of Gods mercy*: If God should cull out his Elect from among the Reprobates, and make an open diuision or seperation of them here, preaching the Gospel vnto them alone; all Reprobates must needes presently despaire of his grace, and [c] *runne into some desperate course*, knowing that they are designed and marked out for Hell: but now when as the Gospel is thus generally propounded vnto all, it alwayes nourisheth some hope in Reprobates, and keepes them from despaire.

[b] 1 Pet. 1, 13. 1 Tim. 2, 4.

[c] See *August. Enarrat. in Psal.* 101.

5 Fifthly, the Gospel is thus generall preached vnto all, that so Reprobates *who wilfully disobey, reiect, and slight it*, [d] *may be left without excuse*, laying all the blame vpon themselues, and not on God, who was not wanting to them in the meanes.

[d] Rom. 1, 20. Ezec. 2, 5. Iohn 15 22. Mat. 10, 13, & 24. 14. 2 Cor. 2. 15, 16 *Ipsos quippe Scriptura dicit inexcusabiles, quos non latet veritas, & in ys perseuerat iniquitas.* August. Epist. 105.

Sixthly,

Sixthly, the Gospel is thus generally propounded, though it becomes not effectuall vnto all, [e] *that so the Saints who are conuerted by it, may haue greater cause to loue, to blesse, and praise the Lord, then other men,* for making it effectuall vnto them, when as he hath not made it so to others. 6 [e] 1 Pet. 1,3,4. and 2,9. Eph. 1.5,6. 11,12.

Seuenthly, it is thus diuulged vnto all, because it is a [f] *rule of life to all:* to Reprobates as well as others: though it be no salue, no plaister for to heale their soules: the Gospel though it workes not grace in all, yet it is a square, a rule of life to all that heare it; yea it is that by which they shall [g] *be iudged at the last:* wherefore though it be effectuall to none but the Elect, yet it must be preached vnto all alike, because it is a rule, a square of life and iudgement vnto all, and so [h] *requires the selfesame obedience and respect from all, whether Reprobates or Elect:* euen as Princes Lawes exact the selfesame obedience from Rebels and Traytors, as from their best and loyallest Subjects. 7 [f] Gal 6.16. Rom. 3, 27. & 7,25. Ps. 119.9. [g] Iohn 12,48. Rom 2,12,16. 2 Thes. 1,8,9,2 Cor. 2,15,16. [h] Rom 6.17.c. 10,16.c 15,18. c.16,20. Gal. 3 1.cap.5,7,8. 2 Thes 1,8. 1 Pet. 3,1,cap. 4,17.

Eighthly, it is thus propounded vnto all, [i] *that so the riches of Gods loue and mercy to mankinde in Iesus Christ his Sonne, and all his great and glorious attributes; together with the mysteries of saluation, and his reuealed will, might be more publikely manifested, and reuealed to the sonnes of men, to the greater glory and praise of God:* The more the Gospel is spread abroad, the [k] *more God and Christ are glorified,* though it conuerts not all; because it doth more diuulge those great and glorious attributes, those treasures of mercy, grace, and goodnesse which are in them, and winnes them a more awfull and commanding reuerence, or adoration in the hearts of men: therefore it is thus preached vnto all. 8 [i] See Ephes. 3 5,to 11. Ph. 2.9 10,11. 2 Cor. 2,14,15,16. & 4,2. to 8. Titus 1,13,14 Col. 1,6,23, 27,28. [k] 2 Cor. 2,14, 15,16. Phil. 1,18.

Ninthly, is thus publisshed vnto all, that so it may worke effectually on many Reprobates, though not to turne them wholly and fully to the Lord; yet to conuert them from their [l] *Atheisme, their Paganisme, Idolatries,* prophane and dissolute courses, and from many other sins, into 9 [l] 1 Thes 1,9. 10. Titus 2,11 to 15. Iohn 17,21.

into which they would haue plunged themselues, had not the Gospel pulled them backe; We know by experience, that the Gospel workes very farre on many Reprobates; it makes them [m] *to doe much; to part with many sinnes:* and though it neuer workes so farre as thorowly to change, to saue their soules, yet it brings them nearer to saluation then else they could haue come: it makes their condemnation lesse, by lessening the number of their sinnes.

m Mar.6,20. See Mr. *Perkins* Treatise how farre a Reprobate may goe.

10

Tenthly, the Gospel must be thus propounded, that so those Reprobates who liue vnder the Spheare and Compasse of it, might [n] *enioy those outward blessings* and priuiledges which it brings, as well as the Elect: which they could neuer doe, were it appropriated to the elect alone.

n Mat.5,45. Psal. 17,4. Eze.36.30.to the end. Acts 8,4. to 9. cap. 14,17.

11

Eleuenthly, the Gospel is thus generally preached vnto all, that so Reprobates might [o] *beare witnesse to it*, [p] *acknowledging God, and Iesus Christ, as well as others*: If the Gospel had beene published to the *Elect* alone, then many who now acknowledge and adore the Deity of God, of Christ, the truth and holinesse of the Gospel; had layen still in their darke, idolatrous, heathenish rites, and superstitious Cerimonies, worshiping Deuils, Images, stockes, stones, with other Creatures, as their onely Gods; embracing fabulous, blasphemous, absurd, and idle Poems and Historics of Idoll-Gods, for sound Diuinity; by which the glory of God, the knowledge of Iesus Christ, with the dignity, limits, truth, and testimony of the Gospel, should haue beene much ecclipsed: God therefore commands the Gospel to be thus amply propounded vnto all, not to the Elect alone, that so all [*] *men might come to the acknowledgement of his truth* and Deity, for the greater manifestation of his glory.

o Mat.24,14. p 1 Tim.2,4. Colos.1,6,23 Math. 24,14.

*1 Tim. 2, 4. Math. 24,14. Rev.14.6 7.

12

Twelfthly, the Gospel is thus communicated vnto all, that so Reprobates as well as others, being [q] *conuinced* of their owne weakenesse, vilenesse, wretchednesse, and peruersnesse in Gods sight, (which none without the *Scriptures* can discouer) might the more freely acknowledge his iustice in rejecting them, and in inflicting eternall vengeance

q Rom.7,7,8. 9.to 17. Ier.3. 25.Iohn 9.41. c.16,8,9.Ro 3 19. Mat.24.14. Ezech.16.63.

on

on them for their ſinnes: When a *Reprobate* by the light of Gods holy Word, ſhall ſee what he hath loſt in *Adam*, what corruption he hath drawne from his loynes; and ſhall withall diſcouer the greatneſſe and infinite multitude of his owne actuall ſinnes; then he is euen forced [r] *to confeſſe*, that God deales iuſtly with him: then his conſcience ſtops his mouth and makes him [s] *ſpeechleſſe*; ſo that he hath nothing to reply againſt God; but willingly ſubmits vnto his doome, as being ſcarce proportionable to his ſinne: There is great reaſon therefore why the Goſpel ſhould be thus propounded vnto *Reprobates*, though it conuerts them not, euen to diſcouer their owne corruptions, ſinnes and wickednesſes to them: * *to ſtop their clamorous mouthes*. and ſo to iuſtify, to cleare Gods iuſtice to their conſciences, that they may haue nothing to reply againſt it.

Thirteenthly, the *Sacraments* are adminiſtred vnto all, to [t] *Reprobates as well as to the Elect*: *Reprobates are baptized, and receiue the Sacrament of the Lords Supper, as well as any of Gods choſen ones*: it is fit therefore that the Goſpel ſhould be extended vnto all as well as the Sacraments, becauſe they are both of the ſelfe ſame latitude, going hand in hand together, like Twins that cannot be deuided.

Fourteenthly, the Goſpel muſt be thus generally publiſhed vnto all, that ſo the elect of God, who redily embrace, and chearefully obey it, may receiue the benefit; and *Reprobates* who wilfully reject, or diſobey it, may incur the doome and cenſure of it. If the Goſpel were not preached to the *Elect*, [x] *they could not then be gathered, be conuerted by it*; *and ſo not ſaued by Chriſts death*. If it were not reuealed vnto *Reprobates*, they [y] *could not then be liable to the obedience*, and ſo not to the condemnation of the Goſpel: [z] *for where there is no Law, no Goſpel, there can be no obedience to, no tranſgreſſion againſt them, and ſo no condemnation for diſobeying them*. Since therefore [a] *Reprobates are vnder Gods iuriſdiction and gouernment, as well as the Elect: ſince* [b] *they are to be ruled, guided, and iudged by his Laws, becauſe they are his Creatures*; our great and bleſſed

[r] Pſal. 64,8,9. Pſal. 58,11. Pſal. 51,3,4. Exod 9,27. Eze.14,22.23
[s] Mat.22,12.
* Exec. 16,23 compared with v. 2, to 14. & c, 8.2. 3,4.
[t] 1 Co. 11,27. 28, 29, 30. Acts 8,13,21.
[x] Rom.8,30.c. 10.14,17.Mat. 24.31. Pro.29 18.Hoſea 4,6.
[y] Ro.2,14.c.3. 19 c.10. 14. Pſal. 18 44. Acts 17,30,31.
[z] Ro.3,19.c 4 15.c.2.12,14. 15.c 5.13. Lu. 12,48.Iohn 9. 41.c 15.22.
[a] Num 16,22 Ier. 32,27. Iſay 45.23. Ro.14,10.11, 12.c 3,19.Phil 2.9.10.11.
[b] Ro.3,15.c.2 10,11,12, 14, 15. 1 Tim.1,9, 10.Deu.27,26 Gal.3.10. 22.

God, out of his infinite wisedome, and absolute supremacy ouer all men, (as earthly Princes vse to publish their Lawes, as well to *Rebels*, Traytors, and Malefactors as to their best and loyallest Subjects; that so they may awe restraine, condemne, and punish the one; but regulate, encourage, and reward the other:) commands his Word, his Gospel to be preached to Cast-awayes, as well as to the Elect, because they are his Creatures, (c *and therefore as truely subiect to his Lawes and Precepts as his dearest children:*) that so he may the better order and restraine them here, and the more iustly punish and condemne them hereafter, for their wilfull disobedience to his holy Word: If the Gospel, (*which is now* d *a Law, a rule, & square of obedience, life, and iudgement vnto all that heare it,*) should not be published vnto Reprobates, they should be then a kinde of lawlesse people; e *exempted, not onely from the command, and gouernment: but likewise from the Soueraignty, obedience, and penalties of the Gospel*; which would be a great eclipse and blemish, not onely to the supremacy and latitude of the Scriptures, but euen to the Kingdome and Prerogatiue of Christ himselfe, the f *Author, subiect, and substance of the Gospel*; g *to whom all Nations, People, and Creatures are subiected.* God therefore that he might the h *better order, awe, condemne, and gouerne Reprobates*, and the i *more inlarge the Soueraignty of his Sonne and Gospel; commands it to be preached vnto Cast-awayes, as well as the Elect*; *that so he might more fully manifest his wisedome, and iustice, in regulating the actions, restraining the wickednesse, and punishing the disobedience of the one:* the k *more liberally dispence the riches of his mercy, in rewarding the faith, and crowning the obedience of the other:* If the Gospel were not promiscuously preached vnto all, men could not then be ordered, ruled, directed, punished, or rewarded by it, no more then Subjects in a Kingdome where there is no remunerating, no restraining Lawes: God therefore l *that he might the more wisely rule, condemne,*

cRo 2,10,11,12 1 Cor. 15,27, 28. 1 Tim. 1,9, 10. Ps. 72,8. to 13. Ier. 32,27.
d Ro. 2,16. c. 6. 17. c. 8. 16. c. 15,19. 26 c. 9. 31 32. Gal. 5. 16. Ioh 12. 48 c. 14 1. 1 Ioh. 3 23. Gal. 3. 1. c. 5. 7 2 Thes 1,8. c 3 14. 1 Pet 1,22 c. 3. 1 c. 4. 17.
e See the quotations at z.
f Ro 1,3,9,16. c. 15. 19. 29. Ephes. 3,6. 8. 2 Thes. 1. 8.
g Isay 45. 23. Ro. 14. 10. 11,12 Ephe. 1. 21. 22 Phil. 2. 10. 11. 12. Heb. 1,2. 3.
h Ps. 119. 11. 35. 105 Gal. 5. 16. Eze. 20. 33.
i Mat. 13,47, 48. 49. 50 c. 24 14. c. 28. 19 20 Mar 16. 15. 16. Ioh. 3. 18. 36. Ro. 9. 22. Col. 1 6. 23. 28.
k Ioh 1. 12. & 3 16 18. 36. Ro. 9 23. c. 5. 17. Mat. 25. 34. 35 36.
l See Ro. 2. 2. to 17. 2 Thes. 1. 5. to 11 mat. 16. 19 Mar 16. 15. 16. Luke 10. 5. to 17. Iohn 9. 41. 2 Cor. 2. 14. 15. 16.

demne,

demne, and iudge the wicked; but gather, guide, encourage, reward his choſen, commands his Goſpel to be preached equally and promiſcuouſly to them both. Experience teacheth vs, that wiſe and prudent Princes, Parents, Magiſtrates, Maſters, and Commandets, [m] *promulgate the ſelfeſame edicts, orders, lawes, and precepts*; exhibit and propound the ſelfeſame puniſhments, encouragements, threatnings, commands, to their moſt refractorie, rebellious, and vndutifull Subjects, children, inferiors, ſeruants, and ſouldiers, as to the moſt dutifull, loyall, and obedient: No Kings, no Parents, Gouernors, Maſters, or Commanders giue Lawes, propound rewards or puniſhments to their loyalleſt, dutifuleſt, beſt, or moſt obſequious Subjects, Sons, or vaſſals onely, but vnto all alike: and if to any more then others, [n] *then ſurely to the worſt and moſt rebellious, for whom ſuch Lawes, ſuch threates, ſuch admonitions, promiſes, and encouragements, are principally made*; if not to withdraw them from their rebellious practiſes, yet at leaſt to curbe, to leſſen, and abate their wickednesſe, or more iuſtly to condemne and puniſh it. God in propounding his Word and Goſpel promiſcuouſly vnto all, deales but as theſe earthly Princes, Parents, Maieſtrates, Maſters, and Commanders doe: his grounds and reaſons are the ſame with theirs: therefore no man, no Reprobate can iuſtly taxe or blame him for it: but he muſt needes confeſſe his wiſedome, his iuſtice, and equity in thus diſpencing it vnto all.

Fifteenethly, the Goſpel is thus diuulged vnto all, becauſe it hath a ſeuerall effect in all; though not to ſaue, to conuert all thoſe that heare it: To the Elect, it is the [o] *power of God to ſaluation*; [p] *the ſauour of life vnto life*, and the effect-

[m] *Leges communes & ordinariæ ſunt, & eædem vniuerſis. Leges enim æqua, & honeſta & vtilia ſpectant, & ad illa referuntur: quæ inuenta ſi fuerint, cõmunicãda inde mandatum omnibus propo-nitur par & æquabile. Atq; ea lex eſt cui parere omnes debent, cũ propter multa, tum hac de cauſa potiſſimũ, quod omnis lex inuẽtum & donum eſt deorum immortalium, decretum hominũ ſapientium, regula delictorum quæ de induſtria & fortuito committuntur, ciuitatis commune pactũ cui viuere conuenienter omnes qui ſunt in vrbe debent.* Demoſthenis. Oratio. contr. Ariſtogitonem. p. 232. [n] See 1 Tim. 1. 9. 10. *Leges enim non ſunt grauibus & honeſtis hominibus, ſed leuibus & flagitioſis impoſitæ. Ridiculum enim eſt, vs dare leges, quiſquorent opibus ſapientiæ, & ſponte ſua in maximarum virtutum ſtudia incumbunt. Non igitur caſtis & integris, ſed impuris & omni genere turpitudinis inquinatis ſcriptæ ſunt, vt petulantiam, auaritiam, & reliquas animi labes vi, minis, atque metu conſtringant, & indomitas cupiditates ſupplicij formidine refrenent. Oſorius de Gloria, lib. 2. p. 54. 55.* See *Ambroſe, Heirom. Theodoret. Primaſius. Theophylact*, and *Haymo. in* 1 Tim. 1, 9. 10. accordingly. [o] Rom. 1. 16. Acts 11. 24. [p] 2 Cor. 2, 15. 16.

effectuall [q] *meanes of their true conuerſion:* to the wicked [r] *it is the ſauour of death vnto death,* the rule of life and iudgement; the declaration of Gods will and pleaſure; the *cauſe* [f] *ofttimes of their obduratation and greater condemnation,* by reaſon of their contempt and neglect of it. Since therefore the Goſpel (which is onely an inſtrument to accompliſh the eternall Decrees and Will of God concerning men according to his purpoſe) hath a worke by Gods eternall appointment in *R*eprobates, as well as in the Elect; it is promiſcuouſly propounded to them both; yet not preciſely as to Elect, and *R*eprobates; not in abſolute and poſitiue termes; but as to men who are capable of grace, of [*] *ſaluation, if they repent, beleeue and obey it; infallibly certaine of damnation if they doe reiect it.*

Laſtly, the Goſpel is thus preached indefinitely vnto all, that ſo God might ſhew his wiſedome, his power, his liberty, his goodneſſe, and his mercy, in conuerting ſome men out of all. God might haue left mankinde in that deſperate, that loſt condition into which the ſinne of *Adam* did plunge them at the firſt, as he [a] *left the collapſed Angels*; without recouering any of them from that deplored, wretched eſtate: but yet it hath pleaſed him [b] *out of the abundant riches of his grace and mercy, to exempt a* [c] *remnant, and a remnant onely,* from this their curſed thraldome, by the death and paſſion of his onely Sonne: *whom* [d] *he calls* and ſeuers from the reſt, by the voyce and power of his Word and Spirit: And for their ſakes principally is it, that he cauſeth his Goſpel to be thus preached promiſcuouſly vnto all: Firſt, that [e] *he may gather this choſen remnant out of all:* Secondly, that he might [f] *trie all men what they are:* and ſo in ſome ſort diſcouer to the world who are his beloued, [g] *whom he hath choſen out of all; euen thoſe who obey and heare his voyce:* Thirdly, that he might [h] *manifeſt his abſolute ſouereaignty and power ouer all, in conuerting ſome, and hardning others:* Fourthly, that

q 1 Cor. 1, 18. 21. & 2. 5. & 4. 15. Iam. 1. 18. Col. 1. 12. 13.
r 2 Cor. 2. 16. Iſay 6. 9. 10. Ez 2. 10 Ioh. 15. 22. Ro. 2. 10
* *Qui faciunt audiant ad præmium: & qui nõ faciunt audiant ad iudiciũ.* Auguſt. De Ciu. Dei. l. 2 c. 28.
a Heb 2. 16. 2 Pet. 2. 4. Iude 6.
b Rom. 9. 23. & 11. 5. Epheſ. 1. 5. 6. & 2. 4. 6. 6. 7. Tit. 3. 5 6. 7.
c Iſay, 10. 22. 23. & 11. 11. 16. & 37. 31. 32. Ier. 23. 3. Ezech. 14. 22. Ioel 2. 32. Amos 5. 15. Mich. 2. 12. & 5. 7. c. 7. 18. Rom. 9. 27. & 11. 4. 5.
d Rom. 8. 30.
e Pſal. 50. 5. Iſay 40. 11. & 43. 5. 6. & 54. 7. 8. Ier. 23. 3. & 31. 10. 11. Mat 24. 31. Ephe. 1. 10. & 4 11. 12. 13.
f Luk. 2. 34. 35.
g Ioh. 8, 47. & 10. 3. 4. 27. 1 Iohn, 4. 6.
h Mat. 20, 15. Rom. 9, 15. to 26.
Ioh 10. 3. 4. 26. 27. c. 11. 52. Pſal. 107. 3. Heb. 1. 14. 2 Tim 2. 10.

that he might discouer [i] *the admirable liberty and freedome of his choyse*, in making the selfe-same word [k] *a word of life and salvation vnto some, (and those perchance* [l] *the most vnlikely in the eyes of men:)* and yet *a word of death and damnation vnto others:* Fiftly, that he might [m] *declare the super-abundant riches of his grace and mercy, towards his Elect and chosen children, in calling them home vnto him by his Gospell, when as he obdurates others by it:* Sixthly, to [n] *intricate and perplex his wayes, his dealings with the sonnes of men, that so they might admire the vnsearchable depth of the riches of his wisedome and knowledge, adoring the profoundnesse of his stupendious and hidden mysteries, (*[*] *which would become contemptible, were they once but fathomed to the bottome) not being able to trace out his wayes, his footesteps*, in working on the hearts of *some men* by his Word and Gospel, *not on others:* Seuenthly, to teach the world to know; that the power of saving, of conuerting soules, [o] *is neither in the impotent and depraued will of man:* [p] *nor in the Ministers, or outward letter, of the Gospel*; (for then all men that heare the selfe-same Gospel preached, should be equally conuerted by it; because the naturall disposition, power, bent, and inclination of their wills, is iust the same:) *but onely in the free dispose of God alone, who workes, both when, and where, and how, and what he will*; not generally in all that heare the Gospel; *but in those alone, whom he thinkes fit; and that in seuerall manners, places, seasons, and degrees, according to the pleasure of his owne free will*, which none, [*] *can hinder, alter, or controule.* Eightly, to teach men [r] *to feare and tremble in his presence*; to [s] *cast themselues wholly on his grace and mercy*; [t] *to depend and waite on him continually; and to haue their eyes and hearts still fixed on him*: since all the benefits, fruits, and blessings of the Gospel; [u] *all the differences and changes*

i Ro.9.15.20. 22.23. Exod. 22 19. Isa.45.9. k 2 Cor.2.16. Heb.6.7.8. l 1 Cor.1,26. to 30. Iam.2.5 1 Tim.1,12.to 17. m Rom.9, 15.16.23. Eph. 1,5.6. & 2, 4. to 9. Tit.3,5, 6.7. 1 Cor.1.5. 10 & 4,7. See *Augustin ad Bonifacium* l.2 c.7. n Iob 11,7,8,9, Ro.9,19.to 31. & 11,30.31,33, 34. Eccl.3,11. & 7,14,& 9.1. Psal. 36,6.& 77,19. *Hæc est vtilitas occultorum operũ Dei, ne propterea vilescant, ne comprehensa mira esse desistant.* Augustin.contr. Iulianum.l.6. cap.3. o Rom.11.16. Iohn 1.13. Ier. 10,23. Pro.16 1,9,& 20, 24. Isay 26, 12. Phil. 2. 13. See *Augustin. ad Bonifacium*, lib. 2.c.8.l.4.c.6.

De Gratia & Libero Arbitr. p 1 Cor. 3, 5, 6, 7. & 4, 6, 7. q Iohn 3. 8, & 6, 63. 1 Cor.1,18,24.& 3,5,6.7. 2 Cor. 3, 3, 5, 6, 18. & 10. 4, 17. Acts 16.14. Reu.3,7. * Isay 43.13. See p. 6. r Eccl 3,14. Phil.2.12,13. Deu.4,10. Ps.2,11. Ps.5,7.Isay 8, 13. s Psal.22,10. Phil.2,7,to 11. t Psal.130.5,6. Psal.123,1,2. Psal.25,5. Psal. 27,14. Isay 8,17.& 40.31. Ier.14.22. Mich.7.7. u 1 Cor.4,7.

changes that are wrought in men, proceede from him. Ninthly, to instruct those Saints who haue beene called and conuerted by the Gospel, not to sacrifice to their owne nets: [x] *not to boast nor glory in themselues, or in the outward meanes of grace*; but [y] *to ascribe the glory, honour, and praise of their vocation and conuersion vnto God:* who hath not wrought so in the hearts of others, who had the selfe-same word of grace. Lastly, *to* [*] *stirre vp the hearts of all his chosen, to blesse, to laud, to praise, and loue him more then others, for the super-abundance of his peculiar loue and kindnesse to them, in chusing, calling, and conuerting them*; when as he suffers others for to perish, vnder the very selfe-same meanes and word of grace which they enioy.

And if you now demand of me; why God doth thus conuert and call home one man by his Word, and not another; or why he conuerts not all alike; [z] *since there is no respect of persons with him?*

I answer: that no other reason can be rendred of it, but that [a] *it is his good Will and pleasure thus to doe:* All the reason *why God shewes mercy to any man; or to this man more then to an other,* is onely this: [a] *because he will haue mercy, and because it is his Will, his voluntary loue, and pleasure thus to doe:* This is all the ground and reason which God himself, or the Scriptures for him render: and why should we *curiously,* [b] *yea dangerously enquire after any other,* which God himselfe hath not reuealed? We all confesse, that we were in a desperate, in a lost condition, and that God might haue suffered vs all to perish without any injury or iniustice to vs: If God therefore be so exceeding gracious and compassionate as to saue some, whom he thinkes good to saue: so iust and righteous, as to suffer others

x Rom. 3 27. 1 Cor. 1, 29 & 3, 29. Ep. 2, 8, 9
y Ier. 9, 23. Ps. 115, 1. 1 Cor. 1, 31. 2 Cor 10, 17 Eph. 1, 6, 12.
* Eph. 1, 3, to 13. 1 Tim. 1, 12. to 18. 1 Pet. 1, 2, 3. & 2, 9, 10.
z Ro. 2. 11. Eph 6, 11. *a* Luk. 10, 21. 1 Sam. 12, 22. Mat. 24, 40, 41. Iames 1, 18
a Exod. 33, 19. Rom. 9, 15. 16. to 37. & 11, 5. 6 Deutr. 7, 8. 1 Sam. 12. 22. Hosea 14. 4. Mat. 8, 2. 3. c. 11, 27. Luk. 10, 21. Ioh. 5, 21 c 3, 16. Eph. 1, 5 9, 11. c. 2, 5, 8, 2 Tim. 1. 9. Iam. 1, 18. 1 Ioh. 4 9 10. See *August. ad Bonifacium.* l. 2. c. 7. l. 4. c. 6 *De Prædestinatione & gratia. De Prædestinatione Sanctorum: De Correptione & Gratia:* And the whole 2. parts of his 7. Tome. *Fulgentius ad Monimum: Primasius in* Rom. 8. 9. 10. & 11. *Prosper. Aquit.* in most of his workes: All the Fathers doe concurre in this. See my Perpetuity of a Regenerate Mans estate. page 8. 9. *b Cur autem illum potius quam illum liberat, scrutetur qui potest iudiciorum eius tam magnum profundum; verumtamen caueat præcipitium.* August. Epist. 105.

thers to periſh: ſhall [c] *wee Potters clay be ſo preſumptuous, as to interrogate him, why he doth it?* Certainely, if we conſider but that abſolute ſoueraigne right which God God hath in, and ouer vs as we are his Creatures: how [d] *we are wholly, ſolely his, and not our owne:* [e] *how we are in his hands as the clay in the Potters to faſhion and frame vs; yea to cruſh vs in pieces at his pleaſure:* [f] *though we had then in truth no originall nor actuall ſinne with in vs; yet then if God ſhould caſt vs all into hell, we might iuſtly lay our hands vpon our mouthes, and not ſo much as dare to aske of him a reaſon, why he doth vſe vs thus?* Alas, which of vs could then ſay vnto God, [g] *what doſt thou?* or [h] *why haſt thou made, or reiected me thus?* [i] *Is it not lawfull for God to doe what he will with his owne?* and may he not then diſpoſe of vs at his pleaſure, without any iniury or iniuſtice to vs? Doe not weake and mortall men, who are but Tenants at will, at ſufferance, of all their earthly goods and poſſeſſions, argue thus: that they may diſpoſe of them at their will and pleaſure, without controule or checke, [k] *becauſe they are their owne*, when as in truth [l] *they are not theirs, but Gods?* and ſhall we then denie that liberty, that freedome, to our great, our glorious God, in that which is truely his; which the very meaneſt of vs all doe arrogate to our ſelues, in that which is none of ours, but onely at his pleaſure?

We ſee that Potters, that Glaſſe-men, alwayes caſt the ſelfe-ſame mettle into diuers different formes, yea oftimes daſh, and marre their worke, becauſe it is their pleaſure: we ſee that all Artificers, in all their manifactures doe the like: The Scripture informes vs, and we know it by experience, [m] *that Potters make veſſels of honour, for honourable; veſſels of diſhonour for vile, and deſpicable vſes, out of the ſelfe-ſame Clay, or lumpe:* that Idolaters oft times, [n] *of the ſelfe-*

[c] Iſay 45.9. Ier.18.6. Ro.9 20.21. 2 Tim.2.20.21
[d] Ezech 18.4. 1 Cor.6.19.20 Ro.12.1. Pſa. 100.3.
[e] Ier.18.6. See
[f] Iob 40.4.5 Pſal. 39.9. Iob 9.14.15. *Si humanũ genus quod primitus conſtat ex nihilo, non cum debita mortis & peccati origine naſceretur, & tamen ex ys creator omnipotens in æternum non nullos damnare vellet interitũ: quis omino creatori diceret, quare feciſti ſic? Qui enim cum non eſſent, eſſe donauerat, quo ſiue eſſent, habuit poteſtatẽ: nec dicerent cæteri, cur paribus omnium meritis diuinum diſceparet arbitrium; quia poteſtatem habet figulus lutiex eadẽ maſſa facere, aliud quidam vas in honorem; aliud vero in contumeliam.* Auguſt. De Prædeſt. & Gratia. c. 16.
[g] Eccl.8. 3.4. Dan.4.35. Iob 9.12.
[h] Iſai.45.9.10. Rom.9.20.21. Iob 9.14.15.
[i] Mat.20.15 See *Auguſt. ad Bonifac.* l.4.c.6.
[k] Pſal.12.4. Mat.20.15.
[l] 1 Chron.29.16.
[m] Iſay 45.9. Ier.18.6. Rom.9.20.21. 2 Tim.2.20.21.
[n] Iſay 44.14.to 18.

ſelfe-ſame Tree, make them an Idole-god to worſhip, and a fire to warme themſelues withall: adoring one piece of it, burning the other, though as good, as ſound as it; not becauſe there is any difference in the clay, or wood, that makes a diſcrepancy in the veſſels; but becauſe it is their meere Will and pleaſure; Doe not Gardeners ſtocke vp ſome rootes, and trees, yet plant, and prune others of the ſelfe-ſame kinde, no better then the former, becauſe it is their pleaſure? Doe not Nobles, and Gentlemen pull downe ſuch an houſe; repaire, and build another? doe they not deſigne out ſuch a roome, or plot of ground to a more honourable vſe; ſuch a one to a baſer? doe they not demoliſh, alter, or tranſplant their Orchards, Gardens, Parkes, or Walkes? doe they not kill ſuch a Stagge, a Bucke, a Foule, a Hare; yet ſpare another, becauſe it is their pleaſure? Yet no man dares controle them for it, becauſe they are their owne: And ſhall not then the *great* [o] *Creator, Architeckt, and Proprietor of the world it ſelfe,* and all things in it, haue the ſelfe-ſame priuiledge and ſupremacy ouer *vs his clay, his earth, his potſheards*, as to mould, to marre, to alter, to transforme vs at his pleaſure, and to deſigne vs to what vſe he will? We ſee that earthly Monarches doe oft diſpence, and caſt their honours, fauours, and disfauours vpon men, aduancing this man, and diſplacing that; vpon no other grounds at all, [r] *but that it is their pleaſure:* yet, [s] *who may ſay vnto them, what doeſt thou?* And ſhall not the Soueraigne Lord and *Monarch both of* [t] *heauen, earth, and* [u] *Kings themſelues*, haue ſo much royalty or freedome left him, as to aduance, to honor, fauor, or disfauor whom he pleaſeth, vpon no other grounds at all, but that it is his Will? We know that Maſters, Land-Lords, Fathers, diſpoſe of their Slaues and Vaſſals, Lands and Tenements, Sonnes and Daughters, Goods and Chattels, at their pleaſure, to whom, or how they pleaſe; yet no man queſtions, or controles them for it, becauſe they are their owne. And ſhall we poore duſt and aſhes, who take ſuch abſolute liberty to our ſelues, in

o Gen. 1. 1. Pſa. 146, 6. Ioh. 1, 3. 10. Acts 14, 15, c. 17. 24. c. 7. 50 Rom. 11, 36. 1 Cor. 8. 6. c 11. 12. Eph. 3. 9. Col. 1. 16. Hebr. 3, 3.

p Iſay 46, 9. Ier. 18, 6. Rom. 9, 20, 21.

r Eſter 6, 6, 9.

s Eccl. 8, 3, 4.

t Deut 10, 14. Pſal. 24. 1. Pſal. 50 12.

u 1 Tim. 6, 15. Reu. 17, 14. c. 19 16.

in all that we conceiue to be our owne, (though in [x] *truth the right, and propertie of it be in God himſelfe, and not in vs:*) ſo limit, ſo confine the boundleſſe Prerogatiue; the abſolute *Soueraignetie* of the omnipotent, the ſupreame Commander; [y] *Proprietor, King, and Lord of Heauen, and Earth,* [z] *in whom, from whom, for whom all Creatures liue, and moone, and haue their being,* [a] *and for whoſe onely Will, and pleaſure, they are, and were Created*; as to deny him liberty to doe what he will with his owne? to Elect, to Reprobate, Reiect, or chuſe what men hee will? to beſtowe his vndeſerued fauor, grace, and bounty, both when, *and* [b] *where he pleaſeth?* Shall we make choyce of whom we pleaſe for our Companions, Fauourites, Heires, Friends, and Seruants, reiecting, and neglecting others: and ſhall not the Lord, and God of all things, who is bound by no ingagement, or deſert to any Creature, doe the like? Doe not the *Scriptures* plainely informe vs; [c] *that the Lord doth whatſoeuer he will in Heauen, Earth, and all the Creatures: that he diſpoſeth both of Kingdomes, Kings, and Nations: of the Honours, Liues, Eſtates, Aduancements, Sickneſſes, Croſſes, or Debaſements, of all men at his pleaſure?* Doe we not ſee, that in the gouernment, and managing of all things, euents, and Creatures in the world, [d] *he doth whatſoeuer he pleaſeth?* yet no man murmures, or complaines againſt it, or [e] *dares to aske him what hee doeth?* becauſe he is Lord and Iudge of all things. If then we allow the Liberty, Power, Wiſedome, Will, and Iuſtice of God, in the managing of the World it ſelfe, and all the ſeuerall occurrences in it: if we admit him an abſolute Supremacy ouer all *Nations, Kingdomes, People, and Creatures of* the Vniuerſe, to order and diſpoſe; [f] *to build, and to plant; to roote out and to deſtroy them at his pleaſure:* [g] *and to giue them to whomſoeuer he will*; ſhall we not likewiſe allow him an abſolute, a free, a iuſt Prerogatiue, to Elect or Reprobate whom he pleaſeth? to conferre his owne heauenly Kingdome; his onely Sonne, with all his merits; his owne Free-grace, and ſpirituall

x Iob 41, 11. Pſal. 24, 1, 2. Pſ. 50, 10, 11, 12. 1 Chro. 29, 16.
y Exod. 19, 5. Deutr. 10, 14. Pſ. 50, 10, 11, 12
z Dan. 5, 23. Acts 17, 25, 28 1 Cor. 8, 6. 2 Cor. 5, 18.
a Reu. 4, 11. Prou. 16, 4. Rom. 11, 36. Epheſ. 1, 11. Col. 1, 16. Hebr. 2, 10.
b Iohn 3, 8.
c Pſal. 75, 6, 7. Pſal. 115, 2. Pſal. 135, 6. Iob 9, 5. to 13. 2 Chr. 20, 6, 7. Dan. 4, 25, 35. & 5, 21, 23. & 2, 21. 1 Chro. 29, 11. 12.
d Pſal. 115, 3, & 135, 6 Eccl. 8. 1. Pro. 21, 1. Iſay 46. 10. Ionah 1. 14.
e Iob 9, 12. Dan. 4. 35.
f Ier. 1, 10 & 18. 7, 9. & 45. 4
g Dan 4, 25. & 5. 21.

fauours, (h *which no man can of right lay clayme to,*) on i *whomsoeuer he listeth*, without any spice of partiality, or colour of injustice; because they are his owne, ordained onely for his pleasure? Doubtlesse if we would but seriously consider, what a supreame, an absolute propriety the Lord hath in, hath ouer vs: that we are his, and his alone, created, k *not for his profit or aduantage*, since he is l *all-sufficient in*, and of himselfe; but m *onely for his Will, his pleasure*, which we n *must all submit too*: that we deserue no boone, no fauour at his hands at all: (for what can any base, or finite creature merit, from his all-glorious, all-infinite Creator?) set God then reprobate, yea damne, or throw vs into hell for euer, without any reference to our sinnes at all, because it is his will, his pleasure so to doe: we would o *euen forth with lay our hands vpon our mouthes with holy* Iob: *and though we were righteous, yet we would not answer nor reply against him:* p *we would with our blessed Saniour, be like Sheepe before the shearers, euen dumbe and speechles, not opening once our mouthes:* or if we did, it would be onely in his language: q *Father, if it be possible let this cup passe from me: neuertheless, not my will, but thine be done*; or else in the meeke and humble dialect of good old r *Elie, Dauid, and the Israelites: It is the Lord: if he hath no delight nor pleasure in vs, loe here we are, let him doe with vs what seemeth good in his eyes, euen what soeuer he will:* s *Is it not lawfull for him to doe what he will with his owne?* t Moses *and* Paul *could be contented to be accursed and seuered for euer from Christ, for the good of the Israelites:* and shall not we be contented to be reprobated, to be damned for the sole pleasure of our GOD? So farre would we be from quarrelling with Gods justice in chusing others, and rejecting vs, who deserue no grace, no fauour at his hands; that these would be our onely clamors; u *this our carriage, this our temper, and no other*, in Gods seuerest dealings with vs, if our hearts were right.

But if we looke further vpon men as lost in *Adam*; what cause haue any criticall or clamorous Arminians, to quarrel

h Rom 11,35. Iob 41, 11. Dan 9.8.9. i Iohn 5,21. Mat. 20.15.23. c.11,27.
k Iob 22.2,3. c.35.7.8.41.11. Psal. 16.2. Luke 17,10. Rom. 11,35.
l Iob 41.11. Psal. 50.8.10 14. Gen. 17. 1 Col. 2,3.9 10
m Reu. 4.11. Col. 1.16.
n Ro. 9.19.20. 21. Iam. 4.7.15 1 Pet. 5.6.
o Iob. 40 4. c.9.14,15,
p Isay 53.7,
q Math. 26, 39,42.
r 1 Sam. 3.28. 2 Sam. 10.12. & 15.26. Iudg 10,35. Ps. 1.,9. 9. Lam. 3. 26.
s Math. 10.15.
t Exod. 32.32 Rom. 9.3.
u Psal. 39.9. Mich. 7.9.

quarrel with Gods freedome or his iuſtice, in chuſing ſome men, and reiecting others, without any foreſight of their actuall ſinnes, or finall impenitency: when as he might in iuſtice damne them all, [x] *being dead and loſt in Adam ere they were?* Had God no abſolute diſpoſing power ouer vs as we are his creatures; yet ſince he hath right and cauſe, not onely to reiect, but likewiſe actually to damne vs all as ſinners in our Father *Adams* bowels, without any reference to our owne perſonall tranſgreſſions, we can neither accuſe him of partiality, in chuſing ſome; nor of injuſtice, in reiecting others. [y] *Doth God then ſelect or chuſe out any to ſaluation?* [z] *loe here is his infinite, his vndeſerued mercy*; praiſe him for it. Doth he neglect or paſſe by others, relinquiſhing them in their firſt eſtate? loe *there is his admirable, his deſerued iuſtice: feare him for it.* Doth he not ſaue all? magnifie thou his abundant goodneſſe, that he compaſſionates any, when as in iuſtice he might haue damned all: Doth he chuſe this man rather then another? [a] *maligne not the freeneſſe of his mercy to the one, when as thou canſt not but approue the rigor of his iuſtice on the other.* Hath he choſen thee, and not others? [b] *O praiſe and bleſſe him for his abundant grace and goodneſſe to thy ſelfe, who deſerueſt at his hands as ill as any*; and murmure not that others doe not fare as well as thee. Hath he reiected thee, and choſen others? Confeſſe his wel-deſerued iuſtice on thy ſelfe, and enuy not his vndemerited loue and mercy towards them: let [c] *not thy eye be euill becauſe he is good:* wiſh not them damned becauſe thou art not ſaued: (d *Dines in hell had more charity then ſo:*) nor [e] *fret not at thine owne reiection, much leſſe thine owne damnation, becauſe thou doſt deſerue it.* Let God doe what he will with his owne: with thee, with others, with all men; becauſe they are his owne. Let him diſpence his owne free gracious pardons, his iudgements, his mercies, his iuſtice as he pleaſeth, to whom, and how he will; ſince [e] *he*

x Iſay 53. 6 Rom. 3. 23. & 5. 12. 18. Eph. 2. 1. 2. 1 Cor. 15. 22.

y See *Auguſt. ad Bonifacium.* l. 6. c. 6. *Prioſius in Rom* 9.

z *Gratulare igitur ô quicunq; illuminatus es, & gratiam quã non mereberis agnoſce: gene quicunq; induratus es, & iuſtitiã confitere.* Auguſt. De Prædeſt. & Gratia. c. 14.

a *Cum Deus iuſtus eſſet, etiã ſi vtrumq; puniret: qui liberatur, habet vnde gratias agat? qui damnatur, non habet quod reprehendat.* Auguſt. De Bono Perſeuerantiæ. c. 8.

b *Agamus igitur gratias ſaluatori, dum nobis redditum non cernimus, quod in damnatione ſimilium etiam nobis debitum fuiſſe cognoſcimus.* Auguſt. Epiſt. 105.

c Mat. 20. 15. d Luke 16. 27. to 31. e Mich. 7. 9. Pſal. 39. 9. Pſal. 51. 4.

[c] *he wrongeth none in pardoning ſome,* or damning others: If an earthly Prince or Monarch be ſo good, ſo gracious, as to pardon, to promote one Traytor to his perſon: ſo iuſt, ſo rigorous to execute another for the ſelfe-ſame fact, [f] *as Pharaoh did*: what man can taxe his mercy to the one, or iuſtice on the other? If a man who hath two iuſt, two deepe ingaged [h] *Debtors*, doth freely acquite the one, yet ſue the other, though perchance vnable for to pay him through his owne vnthriftineſſe; what cauſe of iuſt complaint hath he, whoſe debt is not remitted? If a Father who hath two rebellious Sonnes, adopts the one, diſinherits the other: what wrong is this to him, who is moſt iuſtly diſinherited? If a Maſter who hath two vntruſty, negligent, and ſloathfull Seruants, retaines the one, caſts out the other: what cauſe of clamour is there left to him, who is ſo worthily diſcarded? God deales but thus with vs: We are all [i] *by nature, birth, and life, both* Traytors, Debtors, rebellious *Sonnes*, yea negligent, waſtfull, and vnfaithfull *Seruants* vnto God: the [k] *beſt of vs deſerue eternall death*, execution, diſinheritance, and reiection at his hands, and nothing elſe: yea we muſt all acknowledge, [l] *that it is of the Lords great mercies that we are not conſumed, becauſe his compaſſions fayle not*. VVhat iniury or iniuſtice is it then to any, for God to pardon, releaſe, adopt, or chuſe our ſome: to condemne, to execute, diſinherite, and caſt out others? Certainely none at all. O therefore ſince all of vs, yea the very beſt of vs by our owne ingenuous confeſſions, demerit nothing at the hands of God, but iuſt reiection, hell, and death: Let vs rather wonder at the exceeding riches of his grace and mercy, in chuſing, in conuerting ſome; then clamor at his iuſtice in reiecting others: Let vs rather [m] *thankefully admire, why he ſhould ſaue any: (eſpecially our ſelues the worſt of all men, whom he might moſt iuſtly damne:) then captiouſly inquire, why he ſaues not all; or Reprobates ſo many?* It is but *his meere grace, his ſuper-abundant, his vndemerited mercy to ſaue ſome: it were* [n] *no iniuſtice, no harſh ſeueritie in him to reiect vs all,* who

[c] Math. 20. 13. 14. 15. *Miſeretur enim magna bonitate, obdurat nulla cum iniquitate: vt nec liberatus de ſuis meritis gloietur, nec damnatus, niſi de ſuis mentis coriqueratur.* Auguſt. Enchiridion. cap. 99.

[f] Gen. 40. 20. 21. 22.

[h] See Math. 18. 23. to 35. *Auguſt. Contr. Iulianum.* lib. 1. cap. 2.

[i] Pſal. 14. 2. 3. Pſal 51. 5. Ro. 3. 10. 11. 23. c. 5 12. Epheſ. 2. 3 Iob 14. 4. c. 15. 14. Pro. 20 9.

[k] Dan 9. 7. 8. 9 Rom. 6. 23. Lam. 3. 22.

[l] Lam. 3. 22.

[m] *Cum damnatis iuſta pœna reddatur, ſalutis autem gratia donetur indebita: quis adeo vſquequehumanæ cõditionis oblitus diuinæ ſenſus arcana diſcutiat, vt cum ipſe pœnã merito ſit conſecutus, quærat curaliis gratiam quæ non debebatur ei accipiat?* Auguſt de Prædeſt. & gratia. c. 16.

[n] See *Auguſt. De Corrept. & Gratia*, c. 10. De Bono Perſeuerantiæ, c. 8, 10, 11, 12, 14.

who were all bound ouer to eternall Death before we were. This, this, we must all ingenuously confesse (and who is there so desperately atheisticall, vngracious, or blasphemous, as once for to deny it) [o] *that God saues not any man whatsoeuer, but out of his owne most gracious, free, and vndeserued mercy: that he condemnes not one, but out of his well-deserued iustice: and* [p] *that if he should presently cast vs all as soone as euer we were borne, into the vnsupportable, and eternall flames of Hell past all redemption, yet none of vs could complaine of any wrong, because we did all demerit them:* And shall we yet finde fault or quarrell with Gods iustice, (whose [q] *vast immensities, iudgements, wayes, and nature, doe farre transcend our narrow, darke, and finite vnderstandings though some would lately fashion them)* because he doth onely Reprobate, passe by or non-elect some men without any pre-consideration of their actuall sinnes?

Let this then quiet, satisfie, and content all curious, proud, and restlesse Spirits, who would prie into those mysticall, those hidden speciall reasons of euery particular mans Election, or Reprobation, that are closseted vp in Gods owne bosome, ([r] *into which no mortall eye, nor wit can safely prie,* (much lesse mans darke, or purblinde carnall reason, or Metaphysicall transcendentall speculations,) no further then the [s] *light of Scriptures lead them:*

e * [t] *That*

o Nisi per indebitā misericordiam nemo liberatur: nisi per debitum iudiciū nemo dānatur. August. Enchirid. c. 93. *Debita redditur pœna damnato, indebita gratia liberato: vt nec ille se indignum quæratur, nec dignum se iste glorietur: Miseretur itaq; gratuito dono; obdurat autem iustissimo merito.* August. Epist. 105. *Qui perit, suo merito perit: & qui saluantur, Dei gratia & miseratione saluantur. Quod multi damnantur, periuntium est meritum: quod multi saluantur, saluantis est donum. Vt enim reus damnetur, inculpabilis est Dei iustitia: vt reus iustificetur, ineffabilis Dei est gratia.* Primasius Comment. in 1. Tim. 2. 4. Prosper Aquit. Responsio. 2. ad Obiect. Vincentianas. fol. 137. *Gratuitam misericordiam prærogat misero: debitam iustitiam rependit iniusto: Iuste igitur subsequuta est seueritas iudicis, vbi præcessit iniquitas peccatoris.* Fulgentius de Prædest. ad Monimum. p. 12. 41. *p August. Epist.* 105. & 7. Tom. 2. part. throughout. *Psal.* 51. 4. Rom. 3, 9, to 19. c. 5, 6, to 20. *q* Isay 55, 9. Rom. 11, 33, 34. Psal. 36, 6. Psal. 77. 19. *Deus vniuersa quæcunq; sunt verbo iubet, ratione dispensat, virtute consummat. Hic nec videri potest, visu clarior est: nec compræhendi, tactu purior est: nec æstimari, sensibus maior est, infinitus, immensus, & soli sibi tantus, quantus est, notus. Nobis vero ad intellectum sensus angustum est, & ideo sic eum dignum æstimamus, dum inæstimabilem dicimus. Eloquar quemadmodum sentio: magnitudinem Dei qui se putat nosce, minuit; qui non vult minuere, non nouit.* Minucius Felix Octauius. p. 53. *r* See *August. De Bono Perseu.* cap. 10. 11. 12. 14. *s Hoc scio neminem contra istam Prædestinationem quam secundum scripturas sanctas defendimus nisi errando disputare potuisse,* Aug. De Bono Perseu, cap. 18.

[t] *That there is no iniuſtice, no colluſion, nor partiallity at all in God; who is iuſt, and righteous in all his Wayes, and Iudgements.* That it is Gods meere Fauour, Grace, and Mercy, (not any Partialitie, or fore-ſeene Faith, or Workes, or Wil in men,) that mooue him to Elect, or chuſe out ſome to Eternall life: *his* [u] *meere free will and pleaſure onely, not any actuall ſinne whatſoeuer that cauſe him originally to reiect; his deſerued iuſtice onely, that makes him actually, and eternally to condemne all others:* That his written, his reuealed Word, and Will, is but a handmaid, a ſubſeruient to his ſecret Will, to effect, and worke all that in time, which he had purpoſed concerning man from all eternity: [x] *to conuert, and call home thoſe, and none but thoſe, whom he had choſen,* (firſt [y] *in him ſelfe, in his owne eternall loue, as in the cauſe*; then [z] *in his Sonne, as in the meanes, (before the World was framed).* VVhoſe [a] *number is ſo definite, ſo certaine in it ſelfe, that it can neither be diminiſhed, nor augmented:* whoſe ſaluation [b] *ſo infallible, that it is altogether impoſſible for Deuils, Men, or Angels, to enacuate it.* And let all theſe premiſes laid together, corroborate, yea ſettle this concluſion in our hearts That God is neither an vniuſt, or partiall Iudge in electing, in conuerting ſome; in reiecting, hardning, and condemning others: nor yet a ſubdolous Equiuocator, Impoſtor, or Deluder, (as ſome would ſeeme

t Rom. 9, 14. Pſal. 92. Exod. 9, 27. 2 Chro. 12, 6. Ezra. 9. 15. Pſal. 11, 7. Pſal. 19, 9. Pſal. 116. 5. Pſal. 129, 4. Pſal. 145, 17. Ier. 12. 1. Lam. 1, 18. Dan. 9, 14. *Auguſt. De Bono Perſeu.* cap. 10, 11.

u Rom. 3, 5, 6. & 9, 11. 13. to 23. Mal. 1, 2. Prou. 16. 4. Iob 9, 12, 13. Math. 24 40. 41. Luke 10, 21. cap. 17, 34, 35, 36.

x Rom. 8. 30. Mar. 24. 31. Acts 18, 9, 10 & 13, 48. Epheſ. 1, 3, to 20. & 4, 11, 12. 13. Hebr. 1, 14. Math. 13, 4, to 51. Pſal. 50. 5. 16, 17. 1 Theſ. 1, 4, 5. 1. Pet 1. 2, 3. 5, 23.

y Iohn 6, 37. cap. 17, 6. 1 Iohn 4, 9, 10. 2 Tim. 1, 9. cap. 2. 19. Math. 25. 34. Rom. 8, 28, 29 33. cap. 9, 13, 15, 16. 18, 23. Epheſ 1, 9, 10. 11. 2 Theſ. 2. 13. 1 Pet. 1. 2, 3

z Rom. 8. 29. 30, 32, 33. Epheſ. 1, 3, 4, 5, 6, 7. cap. 2, 5, 6, 7, 13. 2 Tim. 1, 9. 1 Pet. 1. 20.

a Prædeſtinatorum ita certus eſt numerus, vt nec addatur eis quiſpiam, nec minuatur ex iis. Auguſt. De Corrept. & Gratia. cap. 13. Primaſius in Apoca. lib. 1. page 17. *Ex omni numero hominum per ſecula cuncta natorum, certus apud Deum definituſque eſt numerus Prædeſtinati in vitam æternam populi, & ſecundum propoſitum Dei vocantis electi: Quod quidem tam impium eſt negare, quàm ipſi gratiæ contraire.* Proſper. Aquit. Epiſt. De Libero Arbitr. ad Rufinum. fol 125. b. See De Vocatione Gentium. lib. 2. cap. 10. Beda in Rom. 8. 30. and in 2 Tim. 2, 19.

b Rom. 8, 33. to the end. Iohn 10, 27, 28. 1 Pet. 1, 5. Math. 16. 18. Iſay 45, 17. 2 Tim. 2, 19. *Auguſt. De Corrept. & Gratia.* cap. 7, 9. *Anſelme & Bede. in Rom. 8 & in 2 Tim. 2. 19.*

ſeeme to make him;) in tendring Grace promiſcuouſly, conditionally in his reuealed VVill, to ſuch whom he hath not eternally decreed, not ſeriouſly purpoſed, to conuert and call home to him, in his ſecret Will.

FINIS.

Auguſtinus De Litera & Spiritu. cap. 34.

Cui Reſponſio iſta diſplicet, quærat Doctiores; ſed caueat, ne inueniat præſumptiores.

An Appendix to Anti-Arminianiſme.

Chriſtian Reader, I thought good to ſupply this vacant page with an addition of certaine Authors (which I had caſually omitted in my Antitheſis, where I ſhould haue inſerted them,) in further probate of the Anti-Arminian Concluſions *there recited.*

For further proofe therefore of the firſt *Anti-Arminian Aſſertion:* reade *Robert Legate*, his *Briefe Chatechiſme betweene Man and Wife: Queſtion what the holy Catholicke Church is: Weſel*, 1545. *Iohn Harriſons, Yet a Courſe at the Romiſh Fox: Zuricke* 1543. fol. 60. *Iohn Careleſſe* a Martyr, in his 2. *Letter to K. E. London*, 1566. Reuerend and learned *Biſhop Iewel, Expoſition on the Theſſalonians. London.* 1583. p. 9. 10. 15. 16. 23. 176. 382. 383. 384. and Sermon 5. 1

For the ſecond, *See Iohn Carleleſſe*, his 2. Letter to K. E. Reuerend *Biſhop King, Lecture* 17. *on Ionah. London*, 1618. p. 228. learned *Biſhop Morton* his *Proteſtants Appeale: London.* 1610. lib. 2. cap. 11. ſect. 2. Maſter *Carpenters Achithophel.* page 30. 31. 2

For the third, read *Biſhop Iewel* Sermon 6. *Biſhop King. Lecture* 18. *and* 19. *vpon Ionah:* where you ſhall likewiſe 3

finde an excellent discourse, to proue God to be the orderer and disposer, though not the Author of mens sinnes.

4 For the fourth suruay, *Bishop Iewel, Exposition on the Thessalonians.* p. 16. 17. 202. 203. 204. 238. *Bishop King*, his 18. 19. and 40. *Lectures vpon Ionah.* Master *Carpenters Achithophel.* page 30. 31. 32. 33. Master *Sweepers Israels Redemption. London*, 1622. and Master *Weemse his Portraiture of God in Man. London.* 1627. cap. 16. where this point is pithily discussed.

5 For the fift, peruse *Bishop Iewels Exposition on the Thessalonians.* page 10. 384. and Master *Sweepers Israels Redemption*, who hath particularly, fully, and learnedly disputed, and defended this Assertion.

6 For the sixte, consider *Bishop Iewels Exposition on the Thessalonians.* page 15. 16. 17. *Bishop King on Ionah, Lecture* 18. page 234. 235. Doctor *Bastwicke, Elenchus Religionis Papisticæ.* cap. 8. Master *Carpenters Achithophel.* page 27. to 35. Master *Weemse Portraiture of God in Man.* cap. 16.

7 For the seuenth, peruse *Iohn Careleſſe, his 2. Letter to K. E. Bishop Iewels Exposition on the Thessalonians.* p. 14. 15. 16. 23. 176. 177. 201. 226. 227. 382. 383. 384. 385. *Bishop King, Lecture* 8. *on Ionah.* page 113. 115. Lect. 17. page 227. Doctor *Bastwickes, Elenchus Religionis Papisticæ.* cap. 8. which are punctuall in it.

Errata.

page 11. 14.	comfor	reade	comfort.
p. 16. l. 33.	generall		generally.
p. 22. l. 4.	obduratation		obduration.